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CONTENTS.

STRAY NOTES ON HYUGA.
ELLEN EMERSON CARY.
SUNDAY-SCHOOL CONVENTION.
ELIZABETH STARR DEFOREST.
A TOUR IN HYUGA. OTIS CARY.
PASSING OF A CHRISTIAN SAMURAI.
ABBIE MARIA COLBY.
EVENTS IN EIGHTEEN SEVENTY EIGHT.
DWIGHT WHITNEY LEARNED.
HYUGA CAMPAIGNINGS.
CHARLES MCLEAN WARREN.
A KINDERGARTNER'S TOOLS.
ANNIE LYON HOWE.
AN EASTER HOLIDAY.
JENNIE PEARSON STANFORD.
REV. KOKICHIRO MORITA.
SCHUYLER SAMPSON WHITE.
GENERAL NOTES.
PERSONALIA.

Stray Notes of a Trip to Hyuga.

"That was a wonderful privilege we had," remarked seven year old Mary Warren the other day, and her words express my opinion of our recent trip through the Hyuga field; for it was, indeed, a wonderful privilege. It reminded us, so frequently, of our early years in Japan, that it was hard to keep dates correct; for 1915 seemed constantly harking back to the eighties, and it would have been easy to write almost any date from 1880 to 1887: for places, too, Nobeoka, Takanabe, and Miyakonojo we could easily have substituted Ochiai, Takahashi, and Kasaoka. However, that was only after we reached Hyuga.

On leaving Kobe we had, as so often in days of yore, a good send-off from "No. 59," (in the old times the Gulick home); as the night was quiet we had no need to watch for ominous white caps on the bay, fearing lest the steamer would not venture out, and dreading lest it should! As we walked up the modern gangway of the steamer, we were met by a well-dressed young man, who offered in English to show us to our cabin. Our cabin! The only one we ever knew in early days of travel was once or twice when our good captain generously put his own room at our disposal. Now we found a cabin with berths made up, with clean sheets and white blankets, a blessed change from being "crowded in the cabin" with twenty or thirty people who spent the long nights in drinking, smoking, or in sea-sickness.

About a mile from Nobeoka we were met by Mr. Warren, and, for the next two weeks, were personally conducted by him, a privilege, indeed. The eighty-five miles in *basha* (stage? coach? cart? no, *basha*), drawn by a horse harnessed only in ropes, shook into us a realization of the extent of the Hyuga field as no amount of quiet reading in a comfortable arm chair, would have done.

It was interesting to find here and there earnest groups of men and women, and to hear their references to familiar names of those whose works do follow them: "Did you know Dr. Davis? His was the first Christian talk I ever heard. Afterward he sent me books to read." "Who are taking Dr. Gordon's and Dr. Davis's places now?" Here was one of "Juria San's" (Miss Gulick's) seed-sowing places, which is still bearing fruit, though the

sower is far away at work in Hawaii. One woman told of Mrs. Clark's coming to make calls—the weather was unpropitious, the roads bad; wouldn't she better omit going out into the country to call on a sick woman? "Why no, she is the one who needs us most"—and the call was made and remembered. Everywhere we went in Hyuga the Clarks were known, and even the hooks to hold up the protecting, if not decorating, brown cloth curtains on the *basha* bear the name "Clark *kake.*"

In an afternoon meeting was a conspicuous figure, an old lady eighty-six years old, who was shaking with palsy. I wondered, as I looked at her, how much she understood, but when her trembling lips joined so earnestly in the hymn "He leadeth me," I knew I was looking at one of His own. Later, when she learned that I came from the Doshisha Girls' School, she took my hand, saying: "My daughter was a graduate of that school. Do you know Miss Denton?" and then followed an appreciation of what the latter had done for her, when the daughter died. "Tell her I don't forget it, and give her my love." I said: "When you come to Kyoto the next time, you must come to see me," but she smiled, as she replied, "I am going to God's house before that!" At the Okayama Orphanage, at Chausubara, we heard Dr. Pettee's name spoken of with gratitude and affection. We found Mrs. Ishii living in the Berrys' old house, which was carried from Okayama, when the Orphanage was removed to its present site. "For what was this room used?" asked Mrs. Ishii, as we sat around the *hibachi.* "This was the Berrys' private room, and that room across the hall was the one Miss Talcott used, when she lived in Okayama." "My two *sensei* (teachers); surely this house will be even more precious to me after this!" As we stood, that Good Friday afternoon, at Mr. Ishii's grave, and heard how it is being frequented as a place of prayer, not only by the children now in the Orphanage, but by those who have gone out into homes of their own, we thought of that greatest of all sacrifices, and how, because of it, Mr. Ishii had been taught the value of a child's life.

At a woman's meeting, held in the beautiful kindergarten building in Miyazaki, Dr. Harada began his address with a reference to Mrs. Olds, "Whom you all know, and whose father, to whose memory this building where we meet to-day, was erected, was my beloved teacher for many years."

If any one is troubled with ennui, or is despondent, or thinks there is nothing worth doing in Japan, let her take a trip through Hyuga, and see the various lines of work, which are going on in the Warrens' home, or neighboring grounds, and all through the province; so will she thank God and take courage.

(Mrs.) Ellen E. Cary.

The Sunday-school Convention in Sendai.

The National Sunday-school Convention honored Sendai with its presence, early in April, and Sendai is properly grateful for its coming. A Sendai newspaper says that eighty-four came from outside, and nearly half of them were accredited delegates. This is said to have been more flourishing than recent annual meetings, and it was characterized by a more earnest appreciation of the needs and possibilities of the Sunday-school work in Japan.

The sessions were well attended, and of the evening lectures it might be said, as was written to me, some years ago, of a meeting elsewhere, "The audients overflew the house." This is the first large meeting in the Memorial Church since its dedication, and I heard only expressions of approval of the building. The usual program of welcoming speeches and reply, was followed by Rev. H. Kozaki, whose use of Chinese made it difficult for me to understand him. During the different sessions we had the pleasure of listening to vocal solos by Mr. Hajime

Aoki, who stayed after the convention, and gave two days of musical training, to those who wished to receive it, at thirty *sen* apiece. Besides the various pastors, Mr. Akaboshi, a business man much engaged in Sunday-school work, made an interesting talk about teaching, questioning the advisability of children's learning certain hymns containing figurative language, and Bible portions that they would not understand. Miss Buzzell and Dr. Faust gave practical instructions for teachers, in preparation, and in teaching.

The committee arranged to have a meeting for the missionaries, at the Methodist Church, and it was conducted by them in English. Mr. Hagin, of Tokyo, gave information about the International Sunday-school Convention, to be held in Japan next year, and a traveler, Mr. Doane, gave an interesting talk. The same evening he gave a longer one, to a crowded house, and it was interpreted by Mr. Matsuno, of Tokyo. Mr. Doane related many encouraging incidents of the success of a men's Bible class, which increased from eleven to nine hundred.

Saturday afternoon there was the social assembly, where sixty people lined a long room, made by taking out the sliding partitions of six consecutive rooms, each twelve feet square. They left their places long enough to have a photograph taken outside, in a sprinkle, and then those who were not afraid of a return home in the rain, stayed for more sociability, followed by supper. On Sunday morning different Sunday-schools were informally visited, and, in the afternoon, there was an assembly of fourteen hundred in the chapel of the Tohoku Gakuin, when the children listened with rapt attention, to Rev. M. Kozaki, of Kure, and to Mr. Aoki's singing. If the weather had allowed, the meeting would have been outside, and the children would have accompanied their song with an energetic waving of flags.

Delegates came from Hokkaidō, Chosen, Okinawa *Ken*, as well as from Central Japan. Sendai reported 3,000 children enrolled in Sunday-schools, and Okayama reported 5,000. The smallest number reported in one school, was 20. One thing that struck some of us old-timers, was the number of men in foreign dress. I did not count more than five or six connected with the convention, who were in Japanese dress. This is just the opposite of what was a few years ago.

No first visit to Sendai is ever considered complete without a trip to Matsushima. By some mistake of the railway officials the convention party missed the train they had planned for, and therefore the time spent at Matsushima was less than was desirable. I have not tried to give the names and subjects of the different speakers. A fuller account will undoubtedly appear in the *Evangelist*. If this convention results in more earnest teaching in Sunday-schools, and in the forming of men's Bible classes, Sendai will have special reason for gratitude that this year's assembly has been held in our city.

(Mrs.) Elizabeth S. DeForest.

A Tour in Hyuga.

As members of the Outlook and Evangelistic Committee, Mrs. Cary and I spent our spring vacation in Hyuga. The visit was of peculiar interest to me, because I had seen the beginning of permanent Christian work in that province. Especially as I stood beside the grave of Mr. Juji Ishii, my thoughts went back to the time, thirty years before, when, at his invitation, I went with him to his native town of Takanabe. The next year we went again, Mr. Marumo, of Okayama, accompanying us, and seven persons were then baptized. I had not been in Hyuga since that time, and it was now pleasant to meet one of those seven. He took pleasure in guiding us to the building where the first preaching services had been held, and in recalling some incidents of the former visits.

However interesting it was to note the material progress that the province has

made in thirty years, my thoughts were more occupied with what had been done for its evangelization. We saw the work under favorable conditions, as two of the churches were receiving large additions, and, at Miyazaki, there was being held a series of special meetings, in which we were privileged to take a part. I understand that Mr. Warren, who was our manager and guide, as we went from place to place, is sending to MISSION NEWS an account of these events, so there is no need for me to repeat the information that he is giving.

The general impression made upon me, by what I saw, is that the work, as a whole, is in a prosperous condition, and that the prospects for the future are very bright. The missionaries, who have been there in the past, and those who are now there, have won the esteem of the Christians, and of many outside of the churches. The favor shown to Christian work, by the Governor and other high officials, removes obstacles such as in some other places, make their subordinates, school-teachers, and others, who are desirous of standing well with the powers that be, afraid to show any interest in Christianity. The evangelists, so far as we met them, seem to be earnest men, united by an *esprit de corps* that enables them, with the missionaries, to work together for the evangelization of the province. Mr. Takahashi, the general evangelist employed by the station, makes regular visits to many places, and, from time to time, finds entrance into new towns, through his skill in getting into connection with individuals, so as to interest them in religious matters, and to gain their help in reaching others. In three cities of the province much assistance is given, both directly and indirectly, by American teachers employed in the government schools.

It is indeed true that here, as elsewhere, there are places where it is difficult, now that the novelty has passed away, to attract new hearers to the evangelistic services, and also places where the Christians have lost their early enthusiasm. The most serious problem coming to our knowledge, is that of Miyakonojo. A very dilapidated church-building stands on an important street. Its large size makes it a prominent, but unattractive advertisement, of what is to be found inside. On the Sunday that we were there, a slight breeze blew in one of the doors, whose hinges were broken. At the morning service the only members of the church in attendance, were two men and three women (the 1913 statistics giving thirty-six resident members). The last pastor frequently had none but his own family in the congregation, but he always conducted the services as though all the seats were full. The church to which he removed, a few months ago, has just received eight additions by profession, and five by letter, which indicates that the fault at Miyakonojo was not wholly his. The condition of the building is the more noticeable, because it is only a block or two away from the neat one of another denomination. To an outsider it seems a mistake to have two churches so near each other, and that it might be advisable to remove to another part of the city, using the materials of the present building for a less pretentious edifice. A new evangelist was to come to the church a few days after our visit, and it is to be hoped that a new start will be taken for the re-establishment of the work in this important city.

OTIS CARY.

The Passing of a Christian Samurai.

The older members of the Mission will remember that the former *daimyō* of Kishiwada was converted while studying in Yale College in 1868, that he wrote to Mr. Niijima to go to his city, and tell the people about Christianity, that his former head-*samurai*, Mr. Tadakata Yamaoka, studied with Dr. DeForest, and also in the Doshisha for a short time, that later, in 1885, a church of fifteen members was organized in that city; that Mr. Yamaoka

was in the crowd that killed eleven French sailors, who landed at Sakai in 1868, and, also, that he was the first brickmaker in western Japan, at least, beginning the business in 1875.

On the twenty-fifth anniversary of the founding of his company (of which he was president to the time of his death, at midnight, on the 9th ultimo) he was presented with a sum of money, which he used for a good church-building. He has been the burden-bearer and main support of the church, during these thirty years, in the belated city of pride and old traditions. It also received aid from the Mission. His widow and one man are now the only ones left of the charter-members, with but thirty-six resident members, there not being enough interest for even opposition. I asked a bright young man the reason of this, when he replied that all were working so hard to make money that they had no energy for any thing else. I remarked that the people appear to an onlooker as not working. "But they are *thinking* very hard how to *get* money," he answered.

Of course, there was a great funeral, the first service being held in his ancestral home by the castle-grounds, where he had always lived, the procession passing down into, and through the city, to the church. Mr. Miyagawa, pastor of Osaka Church, dwelt upon Mr. Yamaoka's goodness and strict integrity, which caused him to be misunderstood by his townsmen, but they had learned to appreciate him, and his company stands above all the other brick and pottery manufacturing companies in the confidence of the whole country; and Japan needs not a gospel of love alone, but love and strict honesty together. Mr. Sugita, pastor of the Naniwa Church, Osaka, gave a tender tribute to his humility. They were together in the Doshisha, Mr. Sugita a very young man, and Mr. Yamaoka a high *samurai* of forty, who would have naturally been very haughty, but instead he humbly asked the young students to teach him about Christianity, and he was always the same humble, lovable man.

Mr. Miyagawa was still under the holy influence of that funeral, when, the next afternoon, he delivered a tender, but powerful address in the public-hall in Hamadera Koen, on the question, "Does death end all?" This was at the regular meeting of our interdenominational Christian woman's society, which holds its meetings in turn at Hamadera, in the church in Takaishi, and in Kishiwada, the last meeting there being in a theater, Mrs. Yamaoka, the son's wife, presiding, and Madame Hirooka and Mr. Miyagawa being the speakers: These meetings are well advertised and attract large audiences, in which are many men. The public hall in Hamadera Koen has a fine grand-piano.

Mrs. Koki is greatly appreciated by the Christian women here, and especially in Kishiwada, and has been going there two afternoons a week for some time, really acting-pastor for a month or so; but her chief interest is in going to call upon women who show a spark of desire to read the Bible with her, but will not go to a meeting. She goes alone, but a few days ago, as I had other calls to make, we arranged to meet at one house, and return home together, but she wished to go to one more place, where we found a bright young mother of charming children. In extreme kindness, to save me the trouble of removing my shoes, she insisted upon our going through the kitchen to the little garden, where I could sit on the veranda. There we had a glimpse of a young man reading, but he immediately vanished, and also the children, when Mrs. Koki as suddenly began her short Bible reading, but I did not resist glancing at the open magazine left by the young man: The Outlook, on the California question. When we left, we found the young man, with his children, on the street, and we enjoyed the few words we had with him.

I wish to recommend *Quiet Talks on Home Ideals*, by S. D. and M. K. Gordon, to any who are reading English with Japanese women sufficiently advanced, as the ladies who have read it with me,

find it intensely interesting, enough so to buy it to give to their friends.

(Miss) Abbie M. Colby.

Rainy day Reminiscences: Events in 1878.

A special meeting of the Mission was held just at the close of 1877 to consider four important questions,—the management of the Doshisha, the conduct of the mission paper, the *Shichi Ichi Zappo*, the organisation of a Japanese Missionary Society. and the calling of a convention of missionaries to provide for the translation of the Old Testament. There were those in the Mission who held that both the school and the newspaper ought to be put under Japanese control, and made to be independent of aid from Mission funds, as well as one or two who held that the school ought to be removed to Kobe, and made entirely independent of Japanese control, and these united in supporting a proposition that a "Committee of Management" be appointed for the school. Whether such a Managing Committee, made up of men outside of the Kyoto station, would really have been able to make any change in the conduct of the school, may well be doubted, but it was not unnatural that we in Kyoto had no desire for such a managing body, to make further complications in the situation here, and so the proposition became a sort of test between those who were willing to leave Dr. Davis and his associates to do the best they could with the school, and those who were more or less dissatisfied with the conduct of the school. Finally, an amendment was proposed, by friends of the Kyoto people, to change the committee to a "Visiting Committee," and this was carried by the casting vote of the chairman, the only time, so far as I remember, that the chairman of our Mission has had opportunity to use the privilege of giving such a vote. The plan for managing the school by a committee having been thus disposed of, the proposed committee to manage the paper was changed to one to inquire and report, and was appointed.

The feeling that schools of high grade might be carried on without aid from mission funds, led also to dissatisfaction with the cost of the Kobe Girls' School, which, for the coming year, amounted to the great sum of $300, and formal action was averted by Dr. Greene's agreeing to talk with Miss Talcott about it. I happened to be present at the interview which was as follows: Dr. Greene: "I am sorry that the school costs so much." Miss Talcott: "So am I." And for 1879 the school was given $90 more, and never so little again.

The movement for the organisation of a Japanese Missionary Society had been begun by Dr. Davis, with the older theological students, during the fall of 1877, and a convention to organise such a society had already been called by Japanese, to meet in Osaka, on the 2nd of January, so that Mission action hardly seems to have been called for, but, for some reason, it was found necessary to debate the matter "at length," before passing a vote to approve the movement. This convention was held in the old Baikwa School, and resulted in the organisation of the *Dendogwaisha* (Missionary Society), the first formal organisation of these churches for any purpose. Funds were at once collected to the amount of about 70 *yen*, and were used for sending theological students out to preach, during the summer vacation. I think it is safe to say that, at that time, no one had any thought of this Society's ever receiving aid from mission funds. By the way, it is rather interesting that, in a minute which the Mission adopted at the annual meeting that year, in regard to this Society, it is called the Society of "the associated churches," no one then dreaming that these churches, a few years later, (1886) would adopt the name Associated (*Kumi-ai*) as their own.

The work of translation and publication of the Bible in Japan, had been

begun while only the American Bible Society was working here, and it had naturally assumed the direction of the work, as well as the provision of the necessary funds, but since then the British and Scotch Societies had entered the country, and naturally desired to have a share in the work. Moreover, the committee appointed for the translation of the New Testament was drawing towads the close of its labors, and it was time to begin to plan for the Old Testament. Accordingly, at this mission meeting, at the close of 1877, a committee was appointed to invite other Missions to unite in a convention for this purpose, and such a convention was duly held at Tokyo, May 10 and 13, with Dr. Maclay chairman, and Dr. Greene secretary, resulting in the appointment of the "Permanent Committee," which has been continued to the present time in charge of the work of translation and revision of translation of the Bible. At that time the only steam communication between Yokohama and Kobe was one steamer a week, and, rather than wait for it, I came across by *jinrikisha*. Besides one rainy day and one Sunday, I was six days on the journey, about as fast as it could be done without taking two men, and the expense was for *jinrikisha* 9.45 *yen*, and for lodging for the eight days 2.58 *yen*.

On getting to Kyoto, I found that the station had lost Dr. Taylor during my absence. He had made no attempt to attract patients, but had claimed the right to treat any who chose to come to him for help, and on his refusing to stop doing this, he had been ordered to leave the citiy. Permission to live in Kyoto was also refused to Misses Parmelee and Wilson, who had been located here by the special mission meeting.

Annual mission meeting was held this year, for the first time, in Arima (the only time there till 1905), and one of the chief questions was again that of the newspaper, which was finally settled by asking $2,000 as a closing grant to carry the paper through the next three or four years, after which it should become financially independent. This grant was not given, and the paper ceased publication in 1883, its place being taken by one established by Japanese. It was also decided to ask Dr. Gordon to settle in Kyoto, on his return to Japan.

During this spring the building for the Kyoto Girls' School was erected, so the station came together in the fall with only two families and one unmarried lady, but rejoicing in this new building, and in the hope of the coming of the Gordons.

DWIGHT W. LEARNED.

Hyuga Campaignings.

The evangelistic campaign in the Miyazaki church came in the spring vacation. So did the visit of Dr. and Mrs. Cary on Outlook and Evangelistic Committee work to the Miyazaki field. When this latter fact became known the church people begged us to arrange the schedule so that Dr. Cary might be able to assist in the campaign. This we were able, and most happy, to do.

The Carys entered our field at the northern end and assisted one day in the special meetings at Nobeoka. We came down by *basha*, stopping one night at Tsuno, and one afternoon at Takanabe, for services. Dr. Cary was the first one, 30 and again 39 years ago, to hold evangelistic meetings at Takanabe; and some of those who greeted him this time, spoke also of those former occasions.

At Miyazaki the visiting speakers were, besides Dr. Cary, President Harada and Deacon Nakamura, of Kyoto, and Pastor Hirata, of Yokohama. Dr. Cary spoke at one of the evening meetings and at the Sunday afternoon meeting for educationists, called for this purpose by the Governor. The social feature was rather unusual, including supper at the Governor's one evening, at the missionaries' the next, and at the home of the head of the prefectural judiciary the third; while the day after this was a little farewell meeting by the church at

Aoshima, a famous place of resort a few miles away by rail, followed by a meeting addressed by Dr. Harada, in the local school house. At least sixteen meetings were held, in addition to visits to Chausubara, to see the Orphanage and Mr. Ishii's grave. Two baptismal services were conducted by Dr. Harada, at which sixteen, all young folks, received the rite. Dr. Harada also spoke at three places, where the work is definitely that of the Mission.

After the special meetings were finished Dr. Cary spoke at Uchiumi, after which some pending decisions were made for Christ; and the next day a request came from the head of the harbor works, that the evangelist come frequently to conduct meetings for the workmen. After a visit to Chausubara, and to the ancient tombs at Tsuma, the Carys went on, spending Sunday at Miyakonojo, and Monday at Kobayashi, speaking also at the lumbering village, on the slopes of Mt. Kirishima.

The acceptability of Dr. Cary in pulpit and on platform, is well known. Mrs. Cary, besides speaking at the women's meetings at Nobeoka and Miyazaki, and at the children's meeting at the lumber village, devoted herself to the personal work with women, in an exceedingly helpful way. May they be granted the strength to do this work extensively, in addition to their daily duties in the class-rooms, in the Doshisha Theological and Girls' Departments.

Among recent visitors of note to Miyazaki was Miss Florence Fitch, Ph.D., dean of women at Oberlin. Dr. Fitch was doubly welcome because of the connection of the Warren family with her father's church at Buffalo. While her main object, seeing the work of the station, was not neglected, the station feels deeply grateful to Dean Fitch for her impressive talks to hundreds of men and boys at the Middle School, and to women and girls in the crowded Higher Girls' School hall, besides her Sunday evening sermon to a full church. The Christian principal of the Middle School was her interpreter. It was a tiny bit of "exchange professorship" which the station would be happy to have repeated. Miyazaki Station was happy to include in its list of visitors for March the names of Dr. Pettee and his "Fidus Achates," Mr. Sawaya. Dr. Pettee, visiting Chausubara, altho not able to spend much time there, was very helpful in his few brief addresses and in his conferences with the station. Mr. Sawaya, who came primarily for Y.P.S.C.E. work, made seven addresses at four different mission out-stations. Both spent Sunday at the Chausubara Orphanage.

CHAS. M. WARREN.

A Kindergartner's Tools.

TRAINING SCHOOL EXHIBIT.—An outsider looking at two large rooms filled with the work of three students, at the end of their two year course of study, might have said: "This seems trivial," but people are changing their minds as to the meaning of the word "trivial," especially when it has to do with the development of child life. These students have learned to use their tools needed in a work, which, when understood, is the reverse of trivial. That which they are to ask the children to do, they first do themselves. They learn the songs, study the stories, play the games, arrange the programs, that they expect to use in the kindergarten. They will not be slaves to just these, and never anything else, but it is wise to start out in life with *some* sort of a chart. In addition to the songs, stories, games, and programs, these students had studied music, art, nature lessons, the Bible, kindergarten theory and technique, psychology, history of education, Sunday-school methods, and school management. Their exhibit showed, in art, pencil, brush, and color; also an exhibit of work done in the theory of color. Flower arrangement comes under this head. In their Bible work, they showed maps, charts, and note books, in the Old and New Testaments. In nature study, a large number of

paintings from nature, of leaves and seed pods, as well as a collection of cocoons, butterflies, and moths; also seeds and pressed flowers.

Programs for a year had been worked out, copied and illustrated. Eleven large calendars, to be used for weather records in the kindergarten, had been painted by each student. The regular work—weaving, sewing, etc., of course, was in evidence, the class having done especially well in their clay modeling and blue prints. Note books on all the theoretical work of the course, with songs and marches laboriously copied, finished the list of these kindergarten tools. Trivial? No. "The best way for a man to train a child is to travel that way himself."

GLORY KINDERGATEN.—The little children, who go into the public school, take with them their hand-work done in their kindergarten days. It is not finished art, to say the least, but it begins a process that is very likely to lead, some day, to very artistic, finished production. If a kindergartner knows her business there is no haphazard work in the kindergarten, but even such little children are helped to relate their various processes, to follow logical lines. If one had been told that the hand-work exhibited by the children, who graduated from the Glory Kindergarten this spring, represented only thirty minutes a day, for each child, during his kindergarten career, he would have exclaimed, with truth: "Well! kindergarten children are not lazy!" There was water-color, of flowers painted from nature, Fujiyama in blue and white, even Sakurajima in eruption. The children are familiar with "sky-line" (they might not recognise the term—but they can paint it). Their landscapes are not bad, a fore-ground of green, a sky of blue, and a varied sky-line, according to the taste of the small artist, with one tree, perhaps—or several, even a forest, at times. Wintry skies, a smiling spring-landscape, a sweep of ocean with boats afloat, are not beyond their brushes.

The morning exercises are carefully planned by the teachers, and one inflexible rule obtains,—no teacher shall lecture to that circle of children, no Pestelozzian use of "object" may be permitted, but each child is to have something to *do* in the morning program. So it comes about that, morning after morning, those little children are on the floor of the circle, now making, for instance, African huts, later to be assembled in a fine kraal, or making Chinese flags, or Germau ones, coloring elephants, camels, or Esquimau dogs, anything that will serve to make the topic of the morning "stick." These bits of work are all saved for the children, and form part of their graduation show.

In this connection it might be stated that children know a great deal more than we give them credit for, but their knowledge is disjointed. In the kindergarten they have the opportunity to put it in groups, and they can do it, when given the chance! Jane Andrews' "Seven Little Sisters" was used recently to help the children to realize the relationship of nations. A painting of "the large ball that floats in the air" was hung up, and some questions asked: "What is that ball?"—Oh, they knew! "Who lives on it?" And then the questioner and all other adults present, gasped, as those small tads reeled off country after country: Japan, China, India, Russia, Turkey, Servia, Belgium, England, America, Austria, Siam! Evidently "the war" is discussed at home; and evidently "all people that on the earth do dwell" would better remember to mind what they talk about in the presence of small children; they seem to have a faculty for remembering.

Of course, the regulation kindergarten hand-work was on exhibition, but the uninitiated may have failed to grasp the fact that most of the symmetrical designs were original with the children. Froebel's "law of opposites" making design possible, even to these little children of six and younger.

(MISS) ANNIE L. HOWE.

An Easter Holiday.

A delightful twenty-hour steamer ride thru the Inland Sea, took us to Beppu, the popular spa in Kyushu. It is beautifully situated at the head of the wide-sweeping Beppu bay, and the eight miles of coast between it and Oita, well deserve to be called the "Riviera of Japan,"—picturesque pine trees adding the characteristic Japanese touch. Oita boasts the remains of the old castle built by Kato Kiyomasa. In his days a canal connected the castle-moat with the sea; but to-day the canal is converted into rice-fields, and in the moat, instead of Kato's ships, are multitudes of lotus plants, from which the city makes 2,000 *yen* yearly, by sale of the roots, used as food by the people. We called on the missionaries, who had just finished dyeing some three hundred Easter eggs, for the German prisoners quartered in the city. An officer's wife living in one of the missionary homes, is permitted to visit her husband once a week.

Beppu is a town of hotels and bath-houses, and is built on a volcanic plain. In many places on this plain boiling water is found by simply breaking thru the crust, which renders possible an arrangement which must delight the heart of the frugal house-wife. Pipes are fitted into holes thus made, pots set on top, and water boiled, or rice and vegetables cooked in these wayside kitchens, by steam-heat furnished free, direct from Pluto's laboratory. To counterbalance this in Beppu, at least, all the pure water used is brought from the hills, and is peddled in the streets.

The geysers and *jigoku* (hells) a few miles back from the town, on the slopes of the volcanic hills, are most fascinating. Streams of boiling water of various colors, rush down the hillsides, over rocks streaked with iron and sulphur; steam hisses from holes in the ground; blobs of hot mud shoot up from boiling-mud-holes, sometimes with explosions; and the air is charged with gases.

The largest of the half-dozen *jigoku* we visited was *Umi Jigoku*—a boiling pond, some forty feet in diameter, with dense steam rising from the water, which is robin's-egg-blue, and very clear. This connects with a much larger pond, where the grayish water is hot, but not boiling. The temperature in the former is 180°, and we enjoyed at lunch an egg which was hard-boiled in the pool while we waited. Around the pond is a pretty landscape garden, with a view of the beautiful Beppu bay. *Bozu Jigoku* near by, like *Hachiman Jigoku*, which is a spouting geyser, contains gray, viscous mud, boiling and sputtering, coating with its spray, the bushes and vegetation in the vicinity. This gray mud is used for various purposes, such as cleansing the scalp ("better than the white of an egg"), compounding tooth-powder, polishing metals, and healing sores. The mud, as well as the yellow and red earths which occur round these springs, is also used for dyeing towels and cloths, which thus become efficacious for healing all sorts of complaints,—so they said!

At the village of Kannawa, just below these *jigoku*, is a vapor bath-house, walled in and roofed over with bricks, the natural, boiling water flowing under the lattice floor. The two chambers will accommodate twelve persons, and it is customary to remain in an hour at a time. When the patients emerge from the steaming, their reddenned bodies dripping with perspiration, they hasten to cool themselves under the spouts of cold water close at hand, so arranged that the streams fall on them from a hight of some ten feet. Above the straw-matting door to the bath, is a small shrine to the Buddhist god of healing, Yakushi Nyorai, and at one side of it, a collection of crutches, the votive offerings of those who have been healed by the god—or, by the steaming process.

We found another of these natural vapor-baths at Ta-no-Ue Jigoku, and on the hill-side above the boiling, mud pond is a miniature pantheon. On the right is a fierce-looking statue of the dreaded

Remains of the Castle at Oita.

Umi-no-Jigoku.
(Above Kannawa Mura.)

Sai-no-Kawara, Jizō, and the Children.

(Ta-no-Ue Jigoku.)

Emma-O, king of the lower world, and on the left a statue of Jizo, the compassionate guardian of children. Up and down the hillside, between the two, I counted sixteen figures of children, all at their task, tugging, rolling and piling up the requisite number of stones, so they may cross the Sai-no-Kawara, the Buddhist Styx. Was Jizo San watching that the mischievous demons should not frustrate the efforts of the children, by scattering their heaps of stones? Was Emma-O watching, that the toll, to the last pebble, should be fully paid? However this may be, our sympathies were with the children.

While there is much in the neighborhood that is suggestive of the infernal regions, nature presents a genial side as well. The disintegrated volcanic rock, produces a luxuriant vegetation, and we were reminded of Karuizawa, where like causes produce like results. In the two days we spent among the "jigoku," without attempting to botanize, we noted over fifty different kinds of wild flowers,—a good record for the first week in April.

(Mrs.) Jennie Pearson Stanford.

Rev. Kokichiro Morita.

Mr. Morita returned to Tsuyama on March 28, the diagnosis of his disease at Tokyo having confirmed that of the physicians here. From that date he failed steadily and entered into rest in the night of April 7. On the previous Sunday he gave, thru the mouth of Deacon Tateishi, his last sermon to the church, based on I Cor. 13, which he said he had never before understood in its fullness. At the close of that service a church meeting was held, at which an address of appreciation was voted, accompanied with an honorarium of 200 *yen*; 100 *yen* was also voted, to meet the funeral expenses.

The service was held on Saturday the 10th, at 2 p.m., opening with the organ prelude "He giveth His Beloved Sleep." The sermon was preacht by Dr. Harada, who took for his text, Paul's words: "I have fought a good fight," etc. Alluding to Premier Asquith's recent speech in the House of Commons, he said that the characteristics therein mentioned, *i.e.*, self-sacrifice, patience, tenacity, and inflexible resolve were, in a markt degree exemplified in Mr. Morita's character.

There were over eighty telegrams of condolence, only a few, of course, being read. An address was read from Mr. Ebina, chairman of the *Kumi-ai* denomination, and one by the chairman of the *Bukai*, Mr. Nagasaka, who was present, one from the Red Cross Society, etc. A brief address was also made by the resident missionary, who had been intimately associated with him, in work, for over twenty years. His bearing under this sudden stroke, with its exhibition of resignation, fortitude, patience, and hope, has been an inspiration in the midst of grief. He has left us a great legacy in his example of faithful, earnest, and self-sacrificing service for the Master.

S. Sampson White.

General Notes.

The International Missionary Union holds its thirty second annual meeting at Clifton Springs, N.Y., Je 23-27, subject: "The Call of God to the Church of Today."

* * * *

The cherries of Arima are worthy of more than a passing notice. It is not too much to say that outside certain few very noted cherry resorts, Arima ranks among the very finest we have seen.

* * * *

Tamon Church dedicated its new Church on Apl 18, amid great rejoicing, since when worship was begun regularly in it, a few months ago, there was a considerable debt outstanding, and this was wiped out and more before dedication.

* * * *

April 25 the Aichi *Kumi-ai* Church, Nagoya, celebrated its attainment of independence of the Japanese Home Miss'y Society, and, at the same time, dedicated

its new church-building. Mr. Kaneko, formerly assistant pastor at Kobe Church, is the pastor, and it is with this church that Prof. Kwanko Matsubara, late of Kobe College, will worship. Some years ago the latter was a teacher at Mikage Normal School, where he bore his original Liu Chu name, for he is a native of Naha. His present name, we believe, comes from his wife's family, into which he was adopted.

* * * *

Dr. Kazutane Ukita, one of Japan's foremost thinkers and writers, ex-professor at the Doshisha, professor at Count Okuma's University, and editor of the *Taiyo*, Japan's greatest magazine, and among the most influential of them—one of the Kumamoto Band—has said most truly: "So far as science and art are concerned the Japanese showed docility and a humble readiness to adopt from the Occident whatever is good and useful, but in the matter of religion and moral principles they were not quite so willing to accept the Western forms of thought and belief."

* * * *

The East Kyushu *Bukai* (Hyuga) was held this year at Nobeoka. Pastor Mizoguchi, recently of Miyakonojo, since the new year, has made, with the hearty support of the united church, untiring efforts in preparing for the evangelistic campaign that always accompanies the Association's meeting. The results were thirteen accessions to the church, eight of them by baptism, besides a body of earnest seekers. The work at Nobeoka certainly seems to be progressing favorably. One gracious act at this *Bukai*, was the vote to admit, to regular standing, all the mission chapels, and to receive, as voting members, the mission evangelists and the missionaries.

* * * *

April 13 a banquet was given at the Imperial Hotel by the Tokyo Committee of the National Evangelistic Campaign. "Many government officials of high rank and many of Tokyo's prominent citizens were present at the grand social function" is a headline in a native paper, which adds: "Premier Count Okuma, American Ambassador Guthrie, Count Bentinck, of the British Embassy, Barons Goto and Sakatani were among the guests. Almost every walk of metropolitan life was represented, besides prominent Christians and foreign missionaries of both sexes. Madame Hirooka, of Osaka, Miss Tsuda, and Mrs. Yamawaki were at the ladies' table." About two hundred and fifty covers were laid.

* * * *

The Secretary of the Conference of Federated Missions, which includes practically all Protestant Missions except the American Episcopal and the Church of England Missions, in a report of the national evangelistic campaign, towards the end of its first year, stated: "In the local campaigns, various opportunities have been given to the Christian speakers. Not only have the newspapers generally given cordial recognition to the work, but the visiting speakers have been invited to address schools, workmen in factories, business men, soldiers, postal clerks, and railroad employees. At nearly every place, successful meetings for women have been held. The attitude of the public towards the Christian movement has been sympathetic and friendly, as is shown by these various open doors and by the large attendance at the public meetings."

* * * *

"In his after dinner speech, Baron Sakatani, ex-Mayor of Tokyo, supplemented, as it were, what Count Okuma left unsaid. When the Jesuits introduced their religion to this country three centuries ago, it was welcomed and encouraged by Shogun Oda, but the Toyotomi and Tokugawa rulers put a ban to it, for fear of missionaries being used against the political integrity of the country. While thus Japan was closed to foreign intercourse and new religion, the latter was purifying itself in the Occident, of its political entanglement, so that, when Christianity was brought out again, half a century ago, it could claim national

recognition without giving any excuse for refusal. The Baron, therefore, queried if it was not all the better, both spiritually and politically, for Japan to have welcomed foreign missionaries after a long period of intermission."

* * * *

"Baron Goto, as ex-Chief of Civil Administration in Formosa and ex-President of the South Manchurian Railway, spoke frankly of what he had, or had not done in these positions, with regard to Christians. In Taiwan, he felt that Christianity was almost the only bond of unity in the conglomeration of races and cultures, ranging between the extremes of barbarism and modern civilization. And yet, no special Church or Mission could be singled out for official recognition or support, to the exclusion of other Churches or Missions, or even of Buddhism. Recognizing South Manchuria as the meeting ground of the East and West, however, Baron Goto deemed it proper to allow the formation of a non-denominational railway Y.M.C.A. He gave the audience to understand that he was more interested in out-of-church work, though far from depreciating the fountain which must feed the former."

* * * *

With the advent of a railway Arima has taken on fresh activity. New buildings are going up, and not very far above the Chapel, on the way to *Suzumi-taki*, there are two quite new tea-houses,—one of considerable size. Arima is waking up. Sugimoto-kan will have a new dining hall that will delight the Mission, while paint and patching will be evident at various points. The boulevards and Commonwealth avenues of Arima are being improved. The rickety, thin floored bridge below the Chapel, has been replaced by a substantial, high-toned one, while the former unpleasant elevation just beyond has been greatly reduced. We were cynical enuf to recognize that there was still plenty of leeway for a few more high-toned bridges over the stream, but we shall be surprised if these are not in evidence by May 26, for the corvée was industriously at work on the magnificent avenue between the Chapel bridge and the one below it.

* * * *

A recent missionary utterance about the status of Christianity in Japan is this: "None have felt more acutely than the Christians themselves the failure of the Church to achieve here the conquests that are its heritage and right. On the one hand, we hear that Christianity is not effecting the cleansing and purifying of society as it should. The increase in numbers, year by year, is strangely small; we are told that an intellectual acceptance of Christian truths, without the assent of the will and heart, is a fatal fault. Or, it is said the roots of self-direction and self-support are taking hold but slowly. Other criticisms without number are made by members of the Christian Church, and they are all, to an extent, true." This writer finds in the united, three-year, national evangelistic campaign now entered upon its second year, and in which the Conference of Federated Missions and the Association of Federated Churches are heartily co-operating, a most encouraging offset to the discouraging features enumerated above.

* * * *

The Chugoku *Bukai* held its annual meeting this spring, in Okayama, April 26 and 27. Including the newly organized North End Church in that city, which was received into fellowship, and which assisted the mother church of the city and prefecture, in the duties of hostess, there were ten *Kumi-ai* and two Mission churches represented. This means all but one in Okayama *Ken*, and all but three in the whole district. Mr. White, who is temporarily acting pastor of Tsuyama church, sat as a voting member. *Kumi-ai* headquarters was officially represented by Pastor Nishio, of Kyoto, and unofficially, by Rev. B. Matsui, of Osaka. Under the leadership of Mr. Sawaya, and spurred on by the determination to retain Mr. Abe, as general pastor, for the pastorless churches in the prefecture,

the Conference voted a budget of 1,440 *yen* for the coming year, tho they hope to secure 240 of the amount from the *Kumi-ai* central organization. Mr. Nagasaka was reelected chairman, Mr. Onoda and Mr. Sakai, secretaries. They, with an advisory committee of five, will have the working out of these new plans for strengthening the country churches, and starting new work. Not for years has this part of Japan seen so large, so harmonious, and so ambitious an annual gathering of the representatives of the churches.

* * * *

At the banquet, in the course of his remarks, Count Okuma was quoted as saying:—

"The history of Protestant Missions in Japan for the last fifty years, has been singularly free from sanguinary conflict and cruel persecution, which have characterized the spread of Christianity in most other countries. This was due to the fact that Western Missionaries brought arts of peace to this country, as did Buddhist priests from China and India, twelve centuries ago, and appealed to intellectual and governing classes first. Christian influence on the Japanese, therefore, could not be adequately gaged by the numbers of converts made, however encouraging they might be, for social, political, philanthropic, and other institutions, more or less embody the spirit and ideals of the teaching of Christ. The United States of America and Japan are almost the only countries where true liberty of conscience is strictly guaranteed. For social reform in its several branches, modern Japan is particulary indebted to the joint efforts of foreign missionaries and Japanese Christians; above all, the eternal woman problem has been solved, satisfactorily, once and for all, after Indian philosophy and Chinese ethics had struggled in vain, for three thousand years, to find a right place in society for woman. These latter failed because they indulged in academic speculation, while Christianity recognized universal human nature, and treated both sexes as a complement of each other, instead of as superiors and inferiors."

* * * *

We confess to being caught napping. When we learnt, the 20th of last month, that a *railway* had been opened on the 18th between Sanda and Arima, we were *bikkurishita*. Not an inkling had we that the project was on foot, or even contemplated, for we have been accustomed to travel to Arima *via* the scenic Namaze route, and to return by the scenic Arima-Kobe highway, or over Mt. Rokko. The charms of the Sanda route never induced us to travel that way a second time. Consequently, we were in the dark as to a railway. But, sure enuf, a regular branch government-railway is in operation, with several way-stations, and five trains daily from Sanda. If our Club Committee has not exhausted its entire stock of poetic energy, it may send out a fresh poem? screwing 9.46, 11.56, 2, 5.05, 8.15 into rime. The Arima station is a good six to eight *cho* below the town, on the mountain side, across the river, and perhaps three fourths of a mile from Sugimoto's. A brand new road, straight from the old highway, leads down to the bridge over the river near the station. An ambitious new set of bath-house buildings on the route, marks the site of Arima's "*rajium onsen.*" When we past over the new railway, on the 23rd ultimo, matters were in very good shape, save at the Arima station and vicinity, where there was a busy scene of tearing the earth to pieces. There are no tunnels on the line, nor any surprisingly deep, or long cuts. The line affords a nearer and more impressive view of the Arima Fuji, than that seen at a distance from the Namaze route.

* * * *

For ten years past extensive repairs have been in progress at Tōdaiji, better known as the Daibutsu Temple, Nara. The name means the Eastern Great Temple, and in the eighth century when Nara was the capital of Japan, there was a corresponding Saidaiji, Western Great Temple, still existing far out in

the fields, several miles from Nara, but in none of its former grandeur. Repairs on Tōdaiji have cost over 728,000 *yen*, and building and Buddha are much improved in appearance. An army of 256,000 men has been employed on the renovation. Beginning with the second instant, what we may call the dedication services (*kuyōshiki*), continued for a week. Since the original completion (A.D. 751) of the Roshana Butsu, Dainichi Nyorai, which the early harmonists identified with Amaterasu, both *dō* and image have experienced many extreme vicissitudes. Taira-no-Shigehira burnt the *dō* at the end of 1180, and the image was much broken; by 1195 repairs were completed, and Minamoto Yoritomo, who had a hand in the restoration, attended the *Daibutsu Kuyō*. In 1567 Matsunaga Hisahide and Miyoshi Yasunaga, while warring against each other, burnt Tōdaiji, and the image stood in the open nearly 140 years, until shortly before the completion of a new *dō* in 1708, which has just been thoroly repaired. Buddhism owes this interesting temple to Shomu, the greatest religious enthusiast among the emperors of Japan. To him also Japan owes her priceless collection of treasures in the Shōsōin.

* * * *

Not very long since a prominent native editor had a leader on "Christian Workers" designed to express a welcome to Dr. Mathews, and inform him how the Japanese nation, "as such non-Christian," regards Christianity, Christians, and Christian workers. In the course of this the writer said: "The opposition to Christianity has died out. The religion enjoys the full open door, *and if evangelization and social work evokes no special encouragement* [italics ours], the national attitude is certainly not hostile to it. Moreover the nation accepts Christian workers as earnest men and women of kindly intentions, and thru them friendly feeling is extended to the countries they represent." Prof. Takenob, in his *Japan Year Book*, says: "Buddhism, especially the Zen sect, and also Christianity, find followers in the upper circles, but their number is insignificant. In middle and lower circles Buddhism of one sect or another, is predominant, but Christianity is far more comprehensive, and possesses among its congregations persons of all ages and of both sexes. This contrast between the two religions should mainly be attributed to custom, and not to any deeper cause. Thanks to the stimulus of Christianity Japanese Buddhism is less inactive and stagnant than before. Buddhist priests have begun to take equally active interest as Christians in philanthropic affairs, as also in education and social reform, tho too often their efforts have been rather specious and lacked sincerity. Christianity is placed in a highly disadvantageous position, for, with the upper classes not easily open to persuasion, and the lower classes occupied by Buddhism, its field of evangelization is extremely limited, and it is in middle classes alone that it finds a relatively congenial soil for its growth. Even here the propagation appers rather slow, probably because Christianity is not yet thoroly acclimatized to the soil. However, with the greater development of the "Japan for Japanese movement," the religion has acquired features less forbidding to the public." The author is ex-editor of the *Japan Times*, and a professor in Waseda—Count Okuma's—University.

Personalia.

Mrs. Mary Bewick White, M.D., sailed for San Francisco by the *Nippon Maru*, from Kobe, May 5.

Miss Rosamond Cozad Bates sailed from Kobe for San Francisco, Apl 20, by the *Tenyo Maru*.

Prof. Dana Irving Grover and family, of Kyoto, expect to sail for America by the *Korea*, leaving Kobe, Je 2.

Miss Grace Hemingway past thru Kobe on the *Shinyo Maru*, Apl 22, on her way to China, to visit her brother at Taiku.

The latest acquisition by the Mission is Master Jerome Knowlton Holmes, born to Rev. and Mrs. Jerome Crane Holmes, at Tokyo, Apl 23.

Miss Florence Fitch, Dean of the Woman's Dept., Oberlin, sailed from Kobe, Apl 22, on the *Shinyo Maru*, to spend some weeks in North China.

Miss Adelaide Daughaday surprised her Kobe friends by walking in Apl 29, and regaled them by talking about the snow-drifts she left behind her in the Hokkaido.

Mr. and Mrs. F. M. (Nellie H.) Stevens, members of Broadway Tabernacle Church, N.Y. City, have been touring in Japan, and sailed from Kobe by the *Miyazaki Maru*, May 3.

On a recent tour to the west Mr. Warren welcomed and inducted into office the new evangelist at Miyakonojo. Mr. Matsuno has just completed his theological course in the Doshisha.

In a recent letter Rev. Doremus Scudder, D.D., pastor of Central Union Church, Honolulu, says: "Give my love to the members of the Kobe Station and to the Mission generally."

The latest word from Miss Adams was that she expected to spend the first Sunday in May at Omaha, and then go on East, stopping at various places. Her address for the present is: c/o W.B.M., Boston, Mass.

On Apl 25 Rev. Stanley Fisher Gutelius, Pastor of the Union Church, Kobe, and Rev. Morton Dexter Dunning, of Kyoto, exchanged pulpits, it being Mr. Dunning's turn to preach at the "foreign service," Kyoto.

Mr. Roger Sherman Greene has been appointed resident director of the Rockefeller Foundation medical work in China, and is to reside at Peking. Mr. Jerome Davis Greene is on the directorate of this enterprise, known as the China Medical Board.

Miss Elizabeth Johnson, of our Marathi Mission, at Ahmednagar, is a nurse at the Mission Hospital for Women and Children. She studied at the Tabitha Hospital Training School, Chicago, and went out to India in 1908. She was of the Burr party.

Miss Kate Ingeborg Hansen, of Sendai, teacher in the Miyagi Girls' School, of the Reformed Church in the U.S. Mission, visited at Kobe College at the end of last month, and her well and widely known skill at the piano was enjoyed on various occasions during the visit.

Mrs. Franklin Hartwell (Edith L.) Brown, of Kobe Y.M.C.A., accompanied Rev. and Mrs. G. S. Patterson, of Tokyo, who visited Kobe last month, to Nara Apl 9, and a few days later visited Horyuji and Nara with Mrs. J. Merle Davis. They found the cherries of Nara at their best at mid-April.

Mr. Addison Gulick (we would add all his degrees and titles, if we knew them) was married to Miss Margaret Buckingham, daughter of Dr. and Mrs. Edward Marshall Buckingham, of Boston, Mass., at Boston, March 29. After the 15th ultimo they were to be at home at 721 Missouri Av., Columbia, Mo.

Mrs. K. Sasaki, the widely known "knitter of silk mattens," died April 28, in Okayama, at the ripe old age of 78, A large number of old-time friends attended the funeral. Appreciative remarks were made by Pastor Nagasaka and Dr. Pettee. She had been too much of an invalid to attend church for many years, except on rare occasions.

Miss Clara Harding Bruce, of our Marathi Mission at Ahmednagar, and a daughter of that Mission, accompanied the Burrs on their voyage by the *Manchuria*, and in the trip thru Japan. Miss Bruce graduated at Wellesley in 1905, studied at Radcliffe, taught one year, and then went to teach in our Ahmednagar Girls' Boarding School, which has about 350 pupils.

Miss Mary Ballantine Harding, a sister of Mrs. Burr, and like her born in India, of a missionary family, arrived by the *Manchuria*, and sailed with her sister, from Yokohama, by the same boat, Apl 17. She is a graduate of Mt. Holyoke, and went out to India for service in 1897.

She has been in charge of kindergarten work at Sholapur, in our Marathi Mission. She accompanied her sister overland between Kobe and Tokyo.

Mr. Hollis Adelbert Wilbur, formerly of Kobe Y.M.C.A., and now of Shanghai Y.M.C.A., surprised his friends at Kobe and vicinity by appearing on that day of historic memories for Americans, Apl 19, and returned to China by the *Shinyo Maru*, leaving Kobe on the 21st. The Wilburs expect to go on furlo by the *Korea*, from Kobe, Je 2. We are glad that Mrs. Wilbur has largely recovered from her serious illness of last autumn.

Mrs. John Merle (Vea Valborg) Davis, of the Y.M.C.A., Tokyo, visited her mother, Mrs. J. D. Davis, at Kobe College in April. Mrs. J. M. Davis is specially interested in Japanese art, and made a trip to Horyuji, the oldest Buddhist temple in Japan, founded at the end of the sixth century, by Shotoku Taishi; to Tōdaiji, at Nara, and to Yakushiji, all three included in the ancient "Seven Greatest Temples of Nara," and all containing interesting specimens of the most ancient relics of idolatry, viewed from the religious side, or of Japan's most ancient art, viewed from the art side.

Mr. Takayuki Naito, graduated last year from Kobe Higher Comm'l School, taught a year at the Tottori Comm'l School, and with April entered upon the secretaryship of Kobe Y.M.C.A. He was married early last month, and starts upon life and work at Kobe, with great enthusiasm. He is a member of Kobe Church, and was a member of Mr. Stanford's Bible class for several years, till his graduation. Mr. Miyata, his predecessor, who married Miss Ai Tanaka, a graduate of Kobe College and sometime student at the Woman's Evangelistic School, has gone into business at Kobe.

A letter from Dr. Newell, dated La Jolla, Calif., Apl 1 was not an April fool's product, but, among much solid meat, was full of buoyancy and confidence of a return to Japan in August. The Newells came to La Jolla for a month, and remained four, while to move on in the second week in April was like pulling teeth. They planned to visit Dr. and Mrs. Henry D. Porter, formerly of our North China Mission, for a few days, at La Mesa, put in a month or so at Pasadena, and camp down for the summer by May 15, at Carmel-by-the-Sea, Calif., at the DeYoe Cabin, near Monterey. Their doctor has been Dr. Parker, a classmate of Dr. Teusler, of St. Luke's Hospital, Tokyo.

Hereafter the visitor at the Chausubara Orphanage will see the portrait of Dr. Pettee, which was painted for the Orphanage, at President Ohara's request, by Mr. Ishii's son-in-law. It is pleasing to the Mission that the Orphanage should thus show its gratitude to the one of its members who has, by counsel and by labor and by the securing of gifts, aided it from its inception to the present day. If Mr. Ishii was the founder, Dr. Pettee was the savior of the orphanage. Mr. Ishii was considerable of a visionary, noble, self-consecrated, and all-consecrated to his institution, but he often ran it sorely into debt, and he long ago would have run it into the ground past all resurrection, had it not been for Dr. Pettee, the appreciative, practical, self-sacrificing co-operator thru all the trying vicissitudes.

Prof. Chas. Hulburd Burr and Mrs. Annie Brayton Harding Burr, of our Marathi Mission at Ahmednagar, India, reacht Kobe, Apl 14, by the *Manchuria*, and went overland to Tokyo, visiting at Kobe and Kyoto, *en route*. Mr. Burr graduated at Oberlin in 1903, and took his M.A. there in 1906. From 1903-5 he was assistant in physics at the College, and from 1905-7 professor of physics in the Academy. Mrs. Burr studied at Mt. Holyoke, and they were married at the Auburndale Home in 1904. In 1907 they went out to India, where he has been in charge of the mission high school, with 310 pupils, and the Sir D. M. Petit Industrial School of Arts, with 200 students, both at Ahmednagar, and under our Mission. The Burrs are on their way to Pasadena, Calif., where Prof. Burr's mother resides.

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